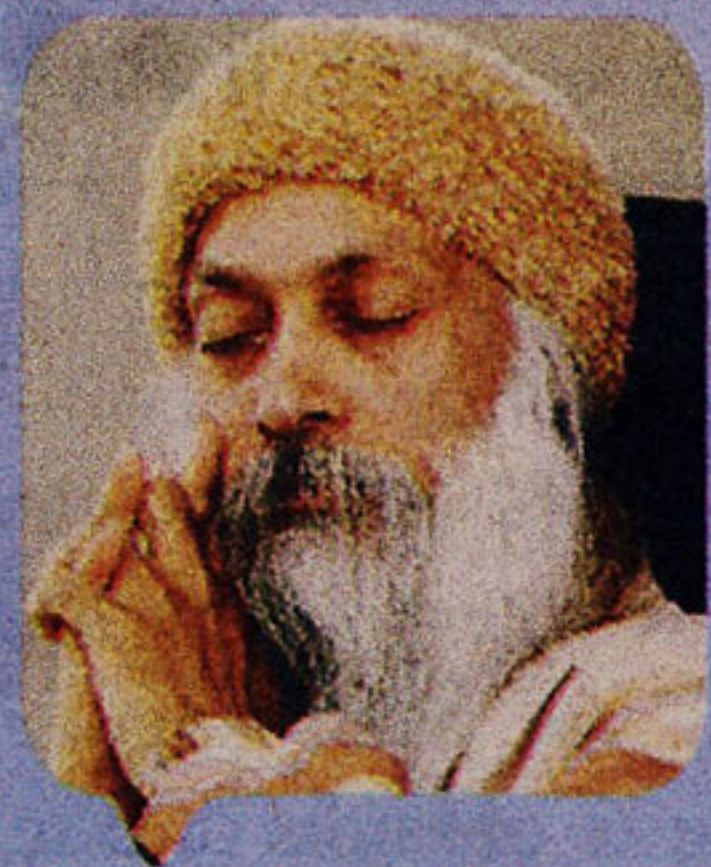


Silent Dialogue

To pray is to be in tune with the whole of existence, says OSHO



ter?" and it says "H₂O." Prayer is subjective. It is not an object that can be analysed. In fact, you cannot show your prayer to anybody. And if somebody says, "I don't see any prayer in you," you cannot prove it either. It is like love — less like water, more like love. That's why Jesus says: God is love. Love is also indefinable.

There are things below you and there are things above you. Things that are below you, you can be exact about them. Things that are above you, you cannot be exact about them. They are bigger than you. When prayer exists, it is not that prayer exists in you — on the contrary, you exist in prayer. Prayer is higher than you. You just vibrate in that enormous dimension; that plenitude.

So the first thing that I can say about prayer is: a

feeling of immense gratitude, thankfulness. You are here, in this beautiful world, with these trees and rivers, mountains and stars. In this tremendous beauty, you are pulsating, you are alive. This opportunity you have not earned. It is a gift. Prayer is thankfulness for this gift of life. Just to breathe is such a joy, just to open your eyes and see the greenery. Just to listen to the chirping of birds, or the sound of running water, or the silence of the

night and the velvety darkness. Or the dawn and the sun rising... we have not earned it. It has been given to us, and we have not even thanked.

Second thing: prayer is a way of living. It is not just something that you do early in the morning like a ritual. If it is a ritual, it is meaningless. A man of prayer remains in prayer twenty-four hours a day. He sleeps in prayer; his sleep is a kind of prayer. He relaxes into sleep as if he is in the lap of godliness. You live in the marketplace, you work, but deep down at the very core of your being, you go on bowing to God — prayer continues, gratitude continues. Sometimes it surfaces when you have a silent moment; otherwise, it continues underground.

Man has lost many capacities, and one of the most important has been the capacity to pray — because it is only through prayer that we make a bridge between our tiny self and the infinite and the absolute.

Abridged from *The Perfect Master*, courtesy: Osho International Foundation, www.osho.com ■

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OSHOSPEAK

- 1 Prayer is subjective. It is not an object that can be analysed; nor can it be shown to anybody
- 2 Prayer is a feeling of immense gratitude and thankfulness for the opportunity to be alive
- 3 It is only through prayer that we make a bridge between our tiny self and the infinite Absolute

Prayer is an experience of resurrection, a rebirth, the birth of a new vision, new dimension, new way of looking at things, and a new way of being. Prayer is not something that you do: prayer is something that you become. It is a state of being. It has nothing to do with the words that you utter in the temples, mosques, or churches. It is a silent dialogue with existence. It is to be in tune with the total, with the whole.

And prayer is such a vast experience that it contains contradictions. So, one can say: Prayer is silence — and he is absolutely right. And another can say: Prayer is dialogue — and he is right too, because prayer is a dialogue in silence. Now, dialogue and silence seem to be contradictory. In dialogue you speak, in silence you hear. In dialogue you communicate, in silence you are simply there — there is nothing to say.

What can be said to existence? He knows all that you can say in the first place. You can bow down. You can celebrate. But still your bowing down, your celebration, festivity, thankfulness, your gratitude, they are still ways of speaking. You are trying to say something without words, because words are very small and the heart really wants to say something.

So it is a dialogue, although silent. It is a communication in a sense, because you are there and the whole existence becomes your beloved, the whole existence becomes a 'thou'. And yet there is no 'I' and there is no 'thou' — both disappear. Both meet and merge into one unity, one organic whole. Just as the dewdrop disappears in the ocean, you disappear. There is no separation between you and existence, so how can there be a dialogue?

Science gives definitions, but religion cannot. You ask "What is wa-

